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The Compilation of Chinese Files of Paul Radin's
California Ethnic Minorities Project
(S.E.R.A.) 1933-1936

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by
Mary Fast Wolf

The W.P.A. State papers came into this writer's possession in an interesting way. I had been aware that they existed somewhere in the State (Dr. Radin's widow) constantly referred to them. However, their whereabouts was uncertain. I felt that possibly they might come into my hands since they were Radin's.

July 1988
Anthropology 899
Dr. Bernard Wong

The depression years of 1929 to 1941 gave rise during the Franklin D. Roosevelt presidency to the Work Progress Administration (W.P.A.) and its state arm, the State Economic Recovery Act (S.E.R.A.) Writers' Project. This project in the Bay Area was supervised by Avram Yedidia with Paul Radin acting as editor. It would prove to be a full time occupation for Radin, one that would cover the period 1933 to 1935.

The purpose of the study was to do a detailed analysis of immigrant experiences of every ethnic group in the greater Bay Area, a very ambitious project indeed. It was never completed. World War II and a booming economy that provided jobs put an end to the W.P.A. The only material published in completion was a study on the Italians of San Francisco, complete with a statistical breakdown. This document is available in any main library. However, a wealth of other material was accumulated. Among this material was the very large corpus of Chinese narrative, folk tale, and myth that is the subject of this paper.

The W.P.A. Radin papers came into this writer's possession in an interesting way. I had been aware that they existed somewhere, as Mrs. Radin (Dr. Radin's widow) constantly referred to them. However, their whereabouts was uncertain. I felt that possibly they might have been among Radin's belongings during his tenure at Brandeis University, just prior to his death. I connected at Brandeis with my good friend Dr. Maurice Stein, who diligently searched and finally found all of this very valuable archival material stored away at the bottom of an elevator shaft. When the papers arrived at my home in 1981 I was, to put it

mildly, a bit overwhelmed. As Mrs. Radin had turned custodianship of the papers over to me, I in turn, for a period of time, gave custodianship to the Treganza Anthropology Museum, San Francisco State University, where they remained until last year, at which time I removed them to my home and my own files in order to work on them more extensively.

The Chinese material incorporates 123 documents. I took the better part of two months to work with these and to break them down into a description of documents, assign document numbers to them, and organize them in an orderly fashion. A copy of this breakdown appears as an attachment to this paper. It was a fascinating piece of work and I gave it very, careful and detailed attention.

Some commentary on the way in which material was gathered under this program is in order. The recruiting of workers came mainly through the State Economic Recovery Act Employment Center, which sent anyone who seemed capable of interviewing and writing to Radin as a possible candidate for working on the study. He appears to have been selective in obtaining his field workers. He didn't rely simply on the Center for employing individuals. He also contacted high schools for native speakers of the language who were fluent in English.

I will spend some time talking about Jon Lee, who was one of those contacted by Radin in 1934 shortly after Lee's graduation from the Oakland Technical High School. Upon the recommendation of Lee's high school English teacher Radin hired him as an interviewer. Lee was to work steadily with the project until the

collection phase ended in 1936. He would continue to add material through correspondence until 1945. The earliest Jon Lee material on file dates from the 26th of July, 1934; the last, the 27th of July, 1945, the final item being a letter from Lee to Paul Radin written many years after the project had formally ended.

The question of credibility of the field workers is of course difficult to establish. The individuals employed came from many occupations, ranging from out-of-work school teachers and out-of-work laborers to would-be writers, covering a whole gamut of professions and occupations. The materials that I have seen in the Chinese files, with one or two exceptions which I will mention, seems to be unusually valid in comparison with work that I have seen done on other ethnic groups in the Bay Area. Those items which are referred to as narratives are exactly that. These appear to have been well-researched as to background. Commentary by field workers seems within reasonable limits. With the exception of one field worker encountered in other ethnic group projects, Le Breton, I would say that the narratives were not the products of anyone's imagination but were perfectly honest interviews. The field workers for the Chinese interviews, in addition to Jon Lee, were: Skaar, Bun Quai Low, Von Ziebold, Peter Chu, Steven C. Moy, M. S. Lee, Bert Vanze, Ella Stinson, Winlow Fitzwater, R. P. McDowell, C. R. Wolverton, Adolph Forth, Dorothy Wolf, and C. D. Wong. Nothing is known about any of these individuals, as they drifted in and out of the project over the years and lost touch with the Radins. Jon Lee, who produced

a vast corpus of work, is the only continuing thread through the whole gathering of the Chinese material. There is no question about his credibility. He had considerable talent for writing and the bulk of his materials constituted narratives, myth and folk tales. He was an astute observer and an insightful commentator on what he observed. Radin drew very heavily on Lee's material and later incorporated the folk tales, listing Lee as author and himself as editor, in a small publication, The Golden Mountain. He also put aside much of Jon Lee's work for what appeared to be a projected future project, something that I will touch on later in this paper.

What must be made clear is that Radin himself worked only in the capacity of editor of manuscripts submitted to him by the field workers. He did not interview in the Chinese community, as he did not speak the language. This is perfectly in keeping with his method of doing ethnography--without speaking the language of the people being interviewed, he felt, one has absolutely no business even attempting to gather material from them.

When I began to get some format out of this material, I asked myself two questions. The first of these was, to what extent had three years of exposure to the dynamics of a heterogeneous urban community, as reflected in the survey, affected Radin and his later work? The Chinese population of the greater Bay Area was sizeable and it would have been interesting to determine how much Radin was affected by a group of people under pressure to be absorbed into a new social system and encountering suspicion, hostility and bigotry. This is of

particular interest when one considers Radin's own immigrant roots in New York, which he could hardly have helped comparing with the experiences of these newcomers. Further, Radin's overt Marxism (openly stated in this period of the 1930's by his teaching at the Labor School) would have observed the bigotry against Asians with acute distaste. the 1930's were, after all, the decade of his little known book, The Racial Myth (1934, McGraw Hill Book Co., Inc.). One could therefore expect to see some indication of his W.P.A. experience in later work on communities.

The second question was the purpose that Radin had in mind when he set aside, as he did, certain documents with every indication that he intended to use them for an expanded work on the Chinese, something that he first seems to have considered in 1947.

To answer the first question, Radin could not help, with the volume of material coming before him for editing, not only from the Chinese but from all ethnic groups, fail to gain a perspective on the social impact made by newcomers from very varied societies on an American urban community. It is, however, difficult to determine how much this was reflected in his future work, as there is no indication in Radin's later writing that would reflect any influence from the W.P.A. material.

In my conversations with Dr. Maurice Stein of Brandeis in the summer of 1982, Dr. Stein commented several times on Radin's very clear understanding of community and community interaction, particularly those communities exposed to "a larger society which

chose to make them homogeneous and to incorporate them";^I that is to say, societies under pressure to maintain their own identity. He felt that Radin extended this to include communities other than American Indian tribal communities. In his book The Eclipse of Community (Stein, Maurice R., Princeton University Press, 1960), however, Dr. Stein does not refer in any place to Radin's survey of urban minorities, because he himself was unclear on just how strongly Radin was affected by this particular corpus of work. The question therefore is one to which frankly there is no clear answer unless I find it in as yet unpublished Radin material.

In 1935, Radin filed with the State of California "The Survey of San Francisco Minorities: Its Purposes and Results" (San Francisco. S.E.R.A. Project 2-F 2-98 3-F 2-145). The document is on deposit with the Sutro collection, presently housed at San Francisco State University.

The second question was also a considerable puzzle at first. In file number L11.d, item 2, I came across a notation in Radin's handwriting dated February 7th, 1948. It said simply, "duplicate material" and bore the notation "think over again." In file number L11.e, item 1, again in Radin's writing--although not dated--the following: "beliefs, customs and ceremonies (beliefs to be taken from some Chinese customs and beliefs)," "Chinese scenes" and the further notation, "Chinese scenes in two letters of Jon's." In file number L11.e, item 15, there appears to be an

^ITaped interviews with Dr. Maurice Stein, August 2 and August 3, 1982.

outline of all of the material incorporated in The Golden Mountain. This particular document is dated 2-23-48, long after the 1940 publication date of The Golden Mountain.

In addition, two types of documents began to appear. One category had been heavily rewritten, edited and given title changes by Radin; the second had been marked "to be included." Material marked "to be included" or noted simply as "yes" was invariably dated February of 1948. Had the material been of one particular category, I would have immediately suspected that the purpose of his extracting it was to produce an expanded work on the Chinese communities in the Bay Area. The material, however, was very diversified.

I had to sit and rethink the whole puzzle. I spoke with Mrs. Radin, who could shed very little light on the whole matter other than to say that her husband had always indicated an intent to publish a further work on Chinese communities, and that in 1948 Paul Radin was working for the Bollingen Foundation, teaching one semester a year at Kenyon College in Gambier, Ohio. He therefore had a little more leisure time than he normally did. It would have been a likely time for him to go through manuscript material and extract pieces that he might later like to see published.

Finally, I approached the whole puzzle in a historical context; in short, what happened in the world in 1948 humanistically, politically or socially, of such import that it would be worth Radin's time and effort to dig out material on China? The answer of course was obvious. There was a revolution

in China from 1946 to 1949. The Nationalist Government was overthrown and the modern Peoples Republic of China was born on the mainland. I again looked at the material that Radin had extracted, but this time from a different perspective; what did all of these papers have in common? The common feature, it would appear, was that the material recorded life not only in America for Chinese who had immigrated here, but life as it had been in pre-revolutionary China. At the end of this paper I will provide a listing by document of the material extracted by Radin apparently for the purpose of publication. What Radin seems to have intended to do was to produce a book portaying a society that was about to pass away on the wave of revolution. I have spoken to Mrs. Radin about this, and at the time that I spoke to her she was in agreement, saying that this was also a period of time when the Radins were very much in touch with individuals living in America who were returning to China to become a part of the new China. The historian and humanist in Radin could hardly have failed to report the passing of the old order as it had been described in narrative, biography, legend and interviews with Chinese in the communities of the Bay Area.

That Radin's apparently intended work was not published is not too surprising. The year 1948 was an extremely conservative period in America. Because of interest in the revolution in China, much was being written about that country. Radin, however, was tied into the Bollingen Foundation, and that Foundation was dedicated to the publication of the work of Carl Jung in America. They were very conservative. As Mrs. Radin in

conversation said to me, "They were not even willing at Bollingen to publish the material on the conversion experiences of former slaves. They probably would have been equally reluctant to touch anything like this."

In short, the material that Radin had collected on China and set aside simply did not fit into the context of what Bollingen wanted to publish. There was nothing Jungian in this material, nothing that could by extension be interpreted as being Jungian. Furthermore, by implication it would have harshly criticized a conservative regime. If my conclusion is invalid, I will stand cheerfully corrected, but I feel that I have reached it methodically, carefully consulting the textual material and the Radin Chinese collection from a historical perspective and from a humanistic perspective, as well as my understanding of Radin's personality and political stance.

The material that Radin extracted is excellent, worthy of publication, and it is one of my hopes that, together with other material in the collection, it will eventually be published. Radin wanted the remaining Chinese material, just as he wanted the remaining Italian and Japanese material, to see print. Hopefully this will become possible, not simply for this group under study in the era of the 1930s Depression period, but for all of the groups that he dealt with during that lengthy and complex survey.

Just after I had finished working on the collection in June of 1983, I finally established contact with Jon Lee, still alive at that time. Mr. Lee passed away very suddenly in 1986, but I

was fortunate enough to be able to have an interview with him during his lifetime. His recall of the project was less accurate than I had hoped it would be, largely because an accident had created some trauma to Mr. Lee, which had resulted in memory impairment, but he did recall the W.P.A./S.E.R.A. project.

At the time that he was hired for the project, he told me, he was the sole support of his family, running messages for the shrimp shop that his family owned, and by which they eked out a marginal living. The Writers Project was a way to make badly needed extra money. In the process, however, of going into the community and obtaining life histories, myths and narratives of life in the old country, Jon Lee--with some encouragement from Radin--began to see that he might in time become a writer, although he was never quite sure of himself. At the time that I saw him in 1983, he was heavily occupied in learning Mandarin and translating a play from Mandarin to English. His writing skills in portions of the work that he showed me were very much in evidence. As he said, he went to the W.P.A./S.E.R.A. project simply for the money, but once he began to feel that he might have a flair for writing, Radin encouraged him to continue with it. It was his own uncertainty that made him hesitate. He was not aware of the publication of The Golden Mountain, and the copy I brought him was the first he had ever seen.

His social contacts with the Radins, he said, were casual and infrequent. He did have dinner twice in their home in Berkeley and took them to dinner in San Francisco, but when I interviewed him, he had problems remembering what they spoke

about or if in conversation they touched on the survey itself.

When I saw Jon Lee he was in his seventies and, although part of the lack of recall could be due to age, most of it, as his sister-in-law pointed out to me, resulted from the trauma of an accident and the trauma of the Depression itself, something which had always remained with him. I myself feel that at the time he knew the Radins there may have been a language problem that would have made it difficult for him to communicate comfortably with them. Mr. Lee even at the time of my interview with him spoke a somewhat limited English. He is, however, very verbal on paper. He was a quiet man, gentle, courteous and sensitive. One had to really draw him out in order to even obtain an interview.

Although he was interested in the project that I am doing with Radin's work and although he felt that he himself could not actively participate in it, he was perfectly willing to help in three areas. If I were to bring material to him once he was through his Mandarin studies, he would separate out that which was fact in narrative from that which was fiction--certainly an invaluable contribution. Secondly, during the interview he gave me permission to use those very valuable letters that he wrote to Radin up to 1945, while he, Jon Lee, was in the Armed Services, and was sent to Asia. He doubted that there was anything of a personal nature that he wanted to retain and felt comfortable about letting me use the letters. He specifically gave permission to use a very touching and hauntingly lovely story of the death of his younger sister during the Depression period,

this being probably the most beautiful narrative that he has done. In the listing you will find it recorded in L11.f, 191, as "The Death of Oye Lin." Although he expressed his willingness to cooperate with us within the limits of his private schedule and seemed very happy that after so many years his work might possibly be printed again, he demurred all the time that his writing skills were quite inadequate. Further contact with him was not fruitful. His preoccupation with his English to Mandarin work was all-consuming and so sadly I lost connection with him and heard of his death in December of 1986 through a phone call from his sister, who was kind enough to let me know.

In summary then, the Chinese material gathered under this S.E.R.A. project, although beautifully catalogued now by me, still remains material in search of a publisher. Who would be willing to undertake such a publication remains an academic question but at the same time, there is determination on my part that this material will in time see print. The work is well worth preserving in print in memory of the gentle scholar I met in 1983, Jon Lee.

The Compilation of Chinese Files of Paul Radin's
California Ethnic Minorities Project
(S.E.R.A.) 1933-1936

July 1988

Anthropology 899

Dr. Bernard Wong

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The depression years of 1929 to 1941 gave birth under the ^{RISE DURING} the ^{FRANKLIN D. ROOSEVELT PRESIDENCY} Roosevelt administration to the Work Progress Administration (W.P.A.) ^{AND IT'S OF STATE ARM, THE} State Economic Recovery Act (S.E.R.A.) ^{WRITER'S} project. This project in the Bay Area was supervised by Avram Yedidia with Paul Radin acting as editor. It would ^{PROVE TO BE} a full time occupation for Radin, ^{ONE} that would cover the period 1933 to 1935.

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The W.P.A. Radin papers came into ^{THIS} the writer's possession in an interesting way. I had been aware that they existed somewhere, as Mrs. Radin-^(Dr. Radin's widow)-constantly referred to them. However, ^{THEIR} the whereabouts was uncertain. ~~On a hunch~~ I felt that possibly they might have been among ~~the~~ Radin's belongings during his ~~last~~ tenure ^{just before his death, at} Brandeis University. I connected ^{AT BRANDEIS} there with my good friend Dr. Maurice Stein, who diligently searched and finally found all of this very valuable archival material stored away at the bottom of an elevator shaft. When they ^{PAPERS} arrived at my home in 1981 I was, to put it mildly, a bit overwhelmed. ~~And~~ As Mrs. Radin had turned custodianship of the papers over to me, I in turn, for a

period of time, gave custodianship to the Treganza Anthropology Museum, San Francisco State University, where they remained until last year, at which time I removed them to my home and my own files, *IN ORDER TO WORK ON THEM MORE EXTENSIVELY*.

The Chinese material incorporates 123 documents. It took the better part of two months to work with these and to break them down into a description of documents, assigned ~~ed~~ document numbers to them, and in ~~short~~ organized ~~3~~ them in an orderly fashion. A copy of this breakdown appears as an attachment to this paper. It was ~~an~~ *FASCINATING* interesting piece of work and I gave it very, ~~very~~ *AND DETAILED -* careful attention, ~~in every detail~~.

Some commentary on the way in which material was gathered under this program *IS IN ORDER*. The recruiting of workers ~~mainly~~ *mainly* came through the State Economic Recovery Act Employment Center, which sent anyone who seemed capable of interviewing and writing to Radin as a possible candidate for ~~interviewing~~ *WORKING* on the study. He appears to have been ~~quite~~ selective in obtaining his field workers. He didn't rely simply on the Center for ~~employing~~ individuals. He also contacted high schools for native speakers of the language who were fluent in English. *Line 20* I will spend some *Line 20* time talking about Jon Lee, who was *ONE OF THOSE* contacted by Radin in 1934 shortly after Lee's graduation from the Oakland Technical High School. *UPON* the recommendation of *LEE'S* his high school English teacher, *RADIN HIRED HIM AS AN INTERVIEWER*. Lee was to work steadily with the project until the collection phase ended in 1936. ~~But~~ *He* would continue to add material through correspondence until 1945. The earliest Jon Lee material on file dates from the 26th of July, 1934; the last, the

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27th of July, 1945, the ^{FINAL} ~~last~~ item being a letter from Lee to Paul Radin written many years after the project had formally ended.

The question of credibility of the field workers is of course ~~always~~ difficult to establish. The individuals employed came from many occupations, ranging from out-of-work school teachers to ^{AND} out-of-work laborers to would-be writers; covering a whole gamut of professions and occupations. ~~Now,~~ ^{THE} the materials that I have seen in ^{THE} Chinese files, with one or two exceptions which I will mention, ~~seemed~~ ^{SEEMS} to be unusually valid in comparison with work that I have seen done on other ethnic groups in the Bay Area. Those items which are referred to as narratives are exactly that. These appear to have been well-researched as to background. Commentary ~~on the part of~~ ^{by} field workers seems within reasonable limits. With the exception of one field worker encountered in other ethnic group projects, Le Breton, I would say that the narratives were not the products of anyone's imagination but were perfectly honest interviews. The field workers for ^{THE CHINESE INTERVIEWS IN ADDITION TO JON LEE,} ~~this particular project~~ ~~seemed to have been,~~ as I say, perfectly credible, and these workers were: Skaar, Bun Quai Low, Von Ziebold, Peter Chu, Steven C. Moy, M. S. Lee, Bert Vanze, Ella Stinson, Winlow Fitzwater, R. P. McDowell, C. R. Wolverton, Adolph Forth, Dorothy Wolf, and C. D. Wong. Nothing is known about any of these individuals, as they ~~simply~~ drifted in and out of the project over ^{THE} years and lost touch with the Radins. Jon Lee, who produced a vast corpus of work, is the ^{only} continuing thread through the whole gathering of the Chinese material. There is no question about his credibility. He had

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What must be made clear is that Radin himself worked only in the capacity of editor of the manuscripts ~~before it was submitted~~ ^{by THE FIELD WORKERS} to him. He did not interview in the Chinese community, as he did not speak the language. ~~And~~ ^{DOING} this is perfectly in keeping with his method of ethnography--~~that~~ without speaking the language of the people being interviewed, ^{HE FELT,} one has absolutely no business even attempting to ~~do so~~ ^{GATHER MATERIAL FROM THEM}.

When I began to get some format ~~in shape~~ out of this material, I asked myself two questions. The first of these was, to what extent had three years of exposure to the dynamics of a heterogeneous urban community ^{AS REFLECTED IN THE SURVEY,} affected Radin and his later work? The Chinese population of the greater Bay Area was sizeable and it would have been interesting to determine how much Radin was affected by a group of people under pressure to be absorbed into a new social system. ^{AND ENCOUNTERING SUSPICION, HOSTILITY AND BIGOTRY.} The second question was the purpose that Radin had in mind when he set aside, as he did, certain documents with every indication that he intended to use them for an expanded work on the Chinese, ^{SOMETHING} that he first seems to have

considered in 1947.

To answer the first question, Radin could not help, with the volume of material coming before him for editing, not only from the Chinese but from all ethnic groups, fail to gain a perspective on the ^{SOCIAL IMPACT} ~~workings~~ of ^{NEWCOMERS FROM VERY VARIED SOCIETIES} ~~the~~ urban community. It is ^{TOO AMERICAN} ~~however~~ difficult to determine how much this ^{WAS REFLECTED IN} ~~affected~~, if indeed it did, ^{NO WHERE IS THERE AN INDICATION THAT IT HAD ANY IMPACT ON} ~~his future work~~, ^{NO} ~~In~~ conversations with Dr. Maurice Stein of Brandeis in the summer of 1982, Dr. Stein commented several times on Radin's very clear understanding of community and community interaction, particularly those communities exposed to "a larger society which chose to make them homogeneous and to incorporate them"; that is to say, ^I societies under pressure to maintain their own identity. ^{HE FELT} ~~He~~ that Radin extended this to include communities other than American Indian tribal communities. In his book The Eclipse of Community, ^{HOWEVER,} Dr. Stein does not refer in any place to Radin's survey of ^{URBAN} minorities, because he himself was unclear on just how strongly Radin was affected by this particular corpus of work. The question therefore is one to which frankly there is no clear answer. ^{UNLESS I FIND IT IN AS YET UNPUBLISHED RADIN MATERIAL.} ~~In~~ 1935, Radin ~~did~~ file with the State of California "The Survey of San Francisco Minorities: Its Purposes and Results, (San Francisco. S.E.R.A. Project 2-F 2-98 3-F 2-145)". The document is on deposit with the Sutro collection, presently housed in ^{AT} ~~in~~ San Francisco State University.

The second question was ^{also} a considerable puzzle. ^{AT FIRST.} In file number L11.d, item 2, I came across a notation in Radin's handwriting dated February 7th, 1948. It said simply, "duplicate

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Finally, I approached the whole puzzle in a historical context; in short, what happened in the world in 1948 humanistically, politically, ^{or} socially, ^{of such import} that ^{it} would be worth Radin's time and effort to dig out material on China? Well, the answer of course was obvious. There was a revolution in China from 1946 to 1949. The Nationalist Government was overthrown and the modern Peoples Republic of China was born on the mainland. I again looked at the material that Radin had extracted, but this time from a different perspective; what did all of these papers have in common? The common feature, it would appear, was that ~~the~~ material recorded life not only in America for Chinese who had immigrated here, but life as it had been in pre-revolutionary China. ~~I will provide~~ ^A at the end of this paper ^{→ I will provide} a listing by document of the material ^{EXTRACTED by RADIN} collected ~~at the end of this discussion~~ apparently for the purpose of publication. What Radin seems to have intended to do was to produce a book ^{PORTRAYING} ~~showing~~ a society that was about to pass away on the wave of revolution. I have spoken to Mrs. Radin about this, ^{AT} [↑] and the time that I spoke to her she was in agreement, saying that this was ^{also} a period of time when the Radins were very much in touch with individuals living in America who were returning to China to become a part of ~~that~~ ^{THE} new China. The historian and humanist in Radin could hardly have failed to report the passing of the old order as it had been described in narrative, biography, legend and interviews with Chinese in the communities of the Bay Area.

That Radin's apparently intended work was not published is not too surprising. The year 1948 was an extremely conservative

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period in America. But Because of interest in the revolution in China, much was being written about that country. Radin, however, was tied into the Bollingen Foundation, and that Foundation was dedicated to the publication of the work of Carl Jung in America. They were very conservative. As Mrs. Radin in conversation said to me, "They were not even willing at Bollingen to publish the material on the conversion experiences of former slaves. They probably would have been equally reluctant to touch anything like this." ^(It's here?) In short, the material that Radin had

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The material that Radin ~~did~~ ^{extract} is excellent, worthy of publication, and it is one of my hopes that, together with other material in the collection, it will eventually be published.

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Hopefully this will become possible, not simply for ^{this} ~~these~~ groups ^{UNDER STUDY} ~~in the area~~ ^{ERA} of the 1930s Depression period, but for all of the groups that he dealt with during that lengthy and complex survey.

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mid-sentence
←

individuals in America, they ^{also} refer back very heavily to life as it was in the China that they had left; the conditions under which they had lived, the treatment which had been meted out to them, their fears and concerns in many instances for family left behind whom they could not, because of lack of money or restrictive immigration laws, bring over to join them in America.]

Therefore, an appraisal of the material has brought me to the conclusion that almost without doubt Radin's reason for extracting these pieces was for republication in one volume, and specifically a volume dealing with pre-revolutionary life in China. Just after I had finished working on the collection in June of 1983, I finally established contact with Jon Lee, still alive at that time. Mr. Lee ~~sadly~~ ^{UNFORTUNATELY} passed away very suddenly in 1986, ^{but} ~~But~~ I was fortunate enough to be able to have an interview with him during his lifetime. His recall of the project was less accurate than I had hoped it would be, largely because an

accident had created some trauma to Mr. Lee, which had ^{RESULTED} ~~IN SOME MEMORY IMPAIRMENT, BUT HE DID HAVE SOME RECALL OF THE~~ ^{WPA / SEA STUDY.}

At the time that ~~Jon Lee~~ ^{he} was hired for the project, he told me, he was the sole support of his family, running messages for the shrimp shop that his family owned, and by which they eked out a marginal living. The Writers Project was a way to make badly needed extra money. In the process, however, of going into the community and obtaining life histories, myths ^{AND} narratives of life in the old country, Jon Lee--with some encouragement from Radin--began to see that he might in time become a writer, although he was never quite sure of himself. At the time that I saw him in 1983, he was heavily occupied in learning Mandarin and

translating a play from Mandarin to English. His writing skills in ~~both~~ portions ^{OF THE WORK} that he showed me were very much in evidence. As he said, he went to the ^{WPAISERA} project simply for the money, but once he began to feel that he might have a flair for writing, ~~he said~~ ~~that~~ Radin encouraged him to continue with it. It was his own uncertainty that made him hesitate. ^{He WAS NOT AWARE OF THE PUBLICATION OF "THE GOLDEN MOUNTAIN", AND THE COPY I BROUGHT HIM WAS THE FIRST HE HAD EVER SEEN.} His social contacts with the Radins, he said, were casual ^{AND INFREQUENT.} He did have dinner twice in their home in Berkeley and took them to dinner in San Francisco, but when I interviewed him, he had problems remembering what they spoke about or ^{IF IN CONVERSATION} ~~what~~ they touched on ~~about~~ the survey itself. ^{JOHN LEE} When I saw ~~him~~ he was in this seventies and, ~~as I stated,~~ although part of the lack of recall could be due to age, most of it, as his sister-in-law pointed out to me, resulted from the trauma of an accident and the trauma of the Depression itself, something which had always remained with him. I myself ^{Feel} ~~suspect~~ that at the time he knew the Radins, there may have been a ^{LANGUAGE} ~~verbal communication~~ problem that would have made it difficult for him to ^{COMMUNICATE} ~~communicate~~ comfortably with them. Mr. Lee even at the time of my interview with him spoke a somewhat limited English. He is, however, very verbal on paper. He ^{WAS} ~~is~~ a quiet man ^{GENTLE, COURTEOUS AND SENSITIVE.} One had to really draw him out in order to even obtain an interview.

Although he was interested in the project that I am doing with Radin's work and although he felt that he himself could not actively participate in it, he was perfectly willing to help ~~us~~ in three areas. If I were to bring material to him once he was through his Mandarin studies, he would separate out that which

Here you
switched to
present tense,
but I kept
it all in
past
tense

was fact in narrative from that which was fiction--certainly an invaluable contribution. Secondly ~~he~~ ^{in the} ~~in his~~ interview ^{of which he} gave me permission to use those very valuable letters that he wrote to Radin up to 1945, while he, Jon Lee, was in the Armed Services, and ~~ironically~~ was sent to Asia. He doubted that there was anything of a personal nature that he wanted to retain and felt comfortable about letting ^{ME} ~~us~~ use the letters. ~~Also~~ ^{He} specifically gave permission to use a very touching and hauntingly lovely story of the death of his younger sister during the Depression period, this being probably the ~~singly~~ most beautiful narrative that he has done. In the listing you will find it ~~recorded~~ in L11.f, 191, as "The Death of Oye Lin."

Although he expressed his willingness to cooperate with us within the limits of his private schedule and seemed very happy that after so many years his work might possibly ^{be} ~~printed~~ again, he demurred all the time that his writing skills were quite inadequate. Further contact with him was not fruitful. His preoccupation with his English to Mandarin work was all-consuming and so sadly I lost connection with him and heard of his death in December of 1986 through a phone call from his sister, who was kind enough to let me know.

In summary then, the Chinese material gathered under this S.E.R.A. project, although beautifully catalogued now by me, still remains material in search of a publisher. Who would be willing to undertake such a publication remains an academic question ^{but} ~~and~~ at the same time, there is determination on my part that this material will in time see print. ~~With all of the~~

~~comings and goings of various interviewers through that project,~~
~~for Jon Lee alone,~~ the work is well worth preserving in print in
MEMORY OF THE GENTLE SCHOLAR I MET IN 1983, JON LEE.

P. 1

Para. 2. - Line 3 to 5.

after Line 3, as inserted. WORLD WAR II AND A BOOMING ECONOMY THAT PROVIDED JOBS, PUT AN END TO THE W.P.A. THE ONLY MATERIAL PUBLISHED IN COMPLETION WAS A STUDY ON THE ITALIANS OF SAN FRANCISCO, COMPLETE WITH A STATISTICAL BREAKDOWN.

Continue on from there.

Para 3. - Line 6 to 7.

... DURING HIS TENURE AT BRANDEIS UNIVERSITY, JUST PRIOR TO HIS DEATH.

P. 2

Note & indication Line 20

P. 4.

Para 1 - Line 7 to 8

HE ALSO PUT ASIDE MUCH OF SON LEE'S WORK FOR WHAT APPEARED TO BE A PROJECTED FUTURE PROJECT, SOMETHING THAT I WILL TOUCH ON LATER IN THIS PAPER.

Para 2 - Line 1.

Please underline the word only.

PLEASE NOTE INSERT A. Part of same para. New para. begins as indicated revised
"THE SECOND QUESTION" - - - - -

P. 5.

Para 1 - Lines 4 to 6.

... FAIL TO GAIN A PERSPECTIVE
ON THE SOCIAL IMPACT MADE BY
NEWCOMERS FROM VERY VARIED SOCIETIES
ON AN AMERICAN URBAN COMMUNITY.

... DETERMINE how much this was
REFLECTED IN HIS FUTURE WORK, AS THERE
IS NO INDICATION IN RADIN'S LATER
WRITING THAT WOULD REFLECT ANY ^{INFLUENCE} ~~IMPACT~~
~~FROM~~ FROM THE WPA MATERIAL.

Line 6

Note new P, line 6.

" 12

Underline the words - 'he felt,' line 12.

Line 10

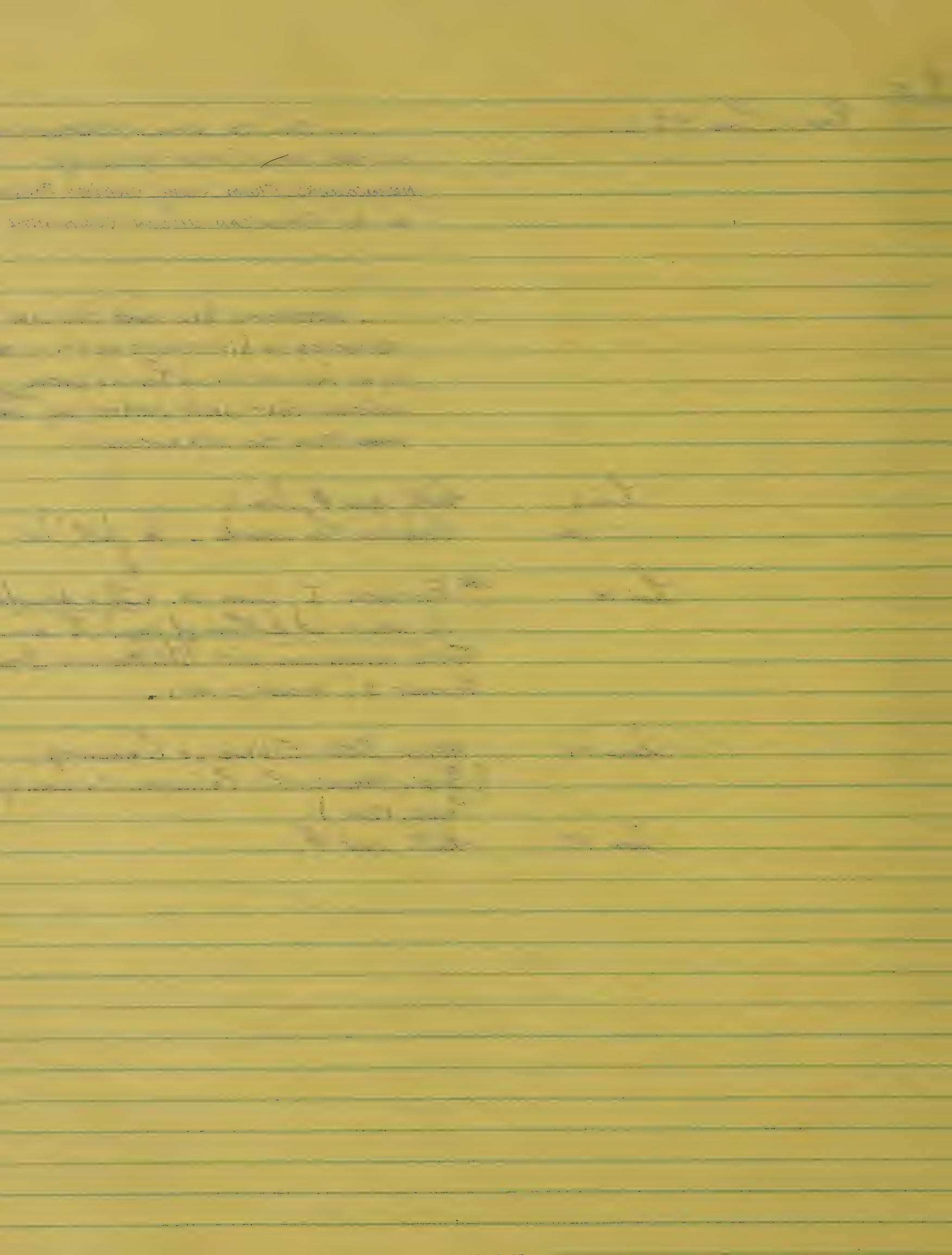
* FOOTNOTE I, LINE 10. (This should
be shown at bottom of page) To read.
TAPED INTERVIEWS WITH DR MAURICE STEIN,
AUGUST 2 & AUGUST 3, 1982.

Line 14

AFTER title ECLIPSE OF COMMUNITY,
(STEIN, MAURICE R. PRINCETON UNIVERSITY
PRESS, 1960.)

Line 18

Note new P.



~~Page 7. p. 5~~
Page 7. p. 5

where?

Line 9. Note new §.

Line 13. JUNCIAN IN THIS MATERIAL,
NOTHING THAT COULD, BY EXTENSION
BE INTERPRETED AS BEING JUNCIAN.
FURTHERMORE, BY IMPLICATION IT
WOULD HAVE HARSHLY CRITICIZED
A CONSERVATIVE REGIME.

Line 18 AS WELL AS MY UNDERSTANDING
OF RADIN'S PERSONALITY AND POLITICAL
STANCE.

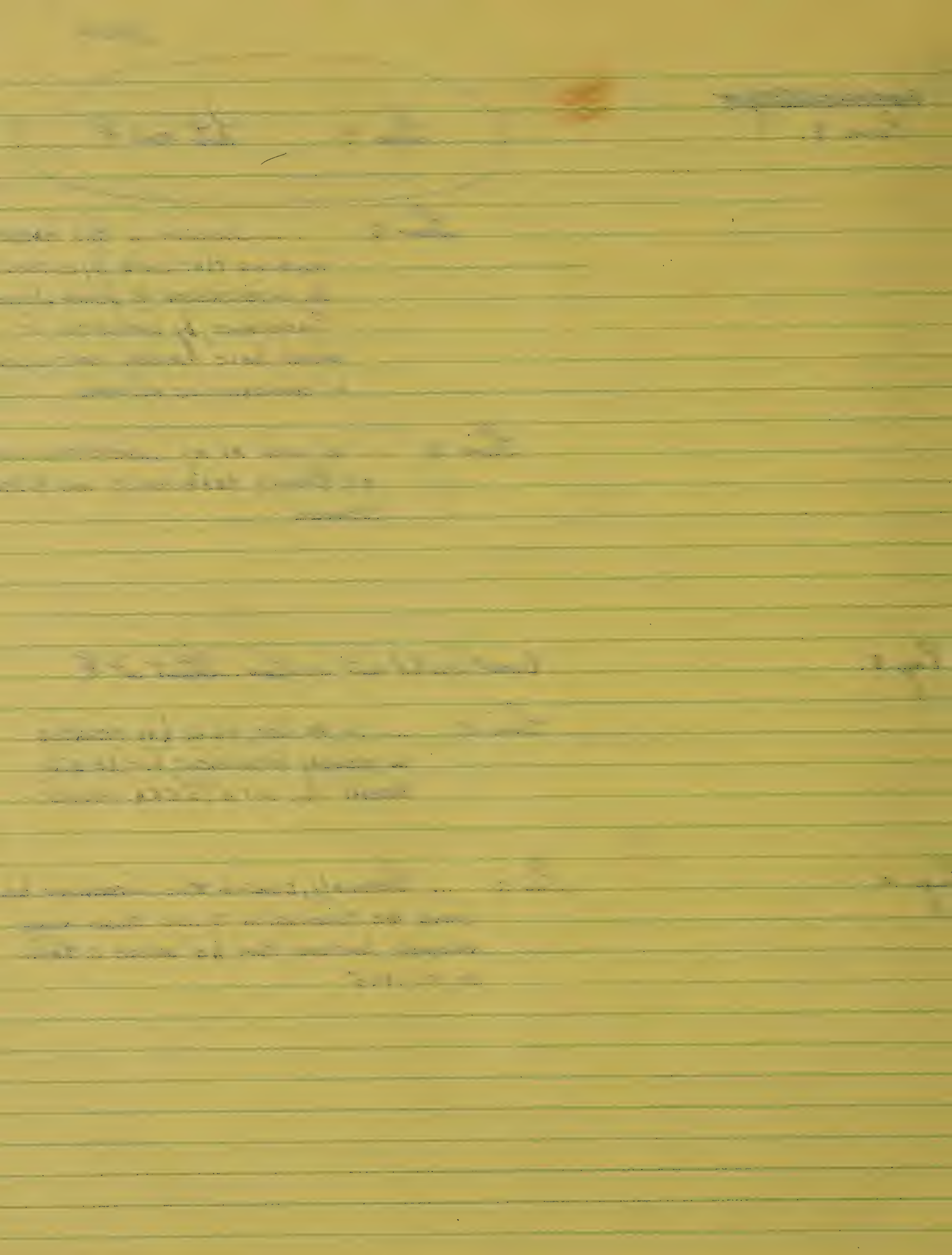
Page 8.

Omit ruled out section. Start at §.

Line 17 TO MR. LEE, WHICH HAD RESULTED
IN MEMORY IMPAIRMENT, BUT HE DID
RECALL THE W.P.A./S.E.R.A. PROJECT.

Page 10.

Line 2 SECONDLY, DURING THE INTERVIEW HE
GAVE ME PERMISSION TO USE THOSE VERY
VALUABLE LETTERS THAT HE WROTE TO RADIN
UP TO 1945



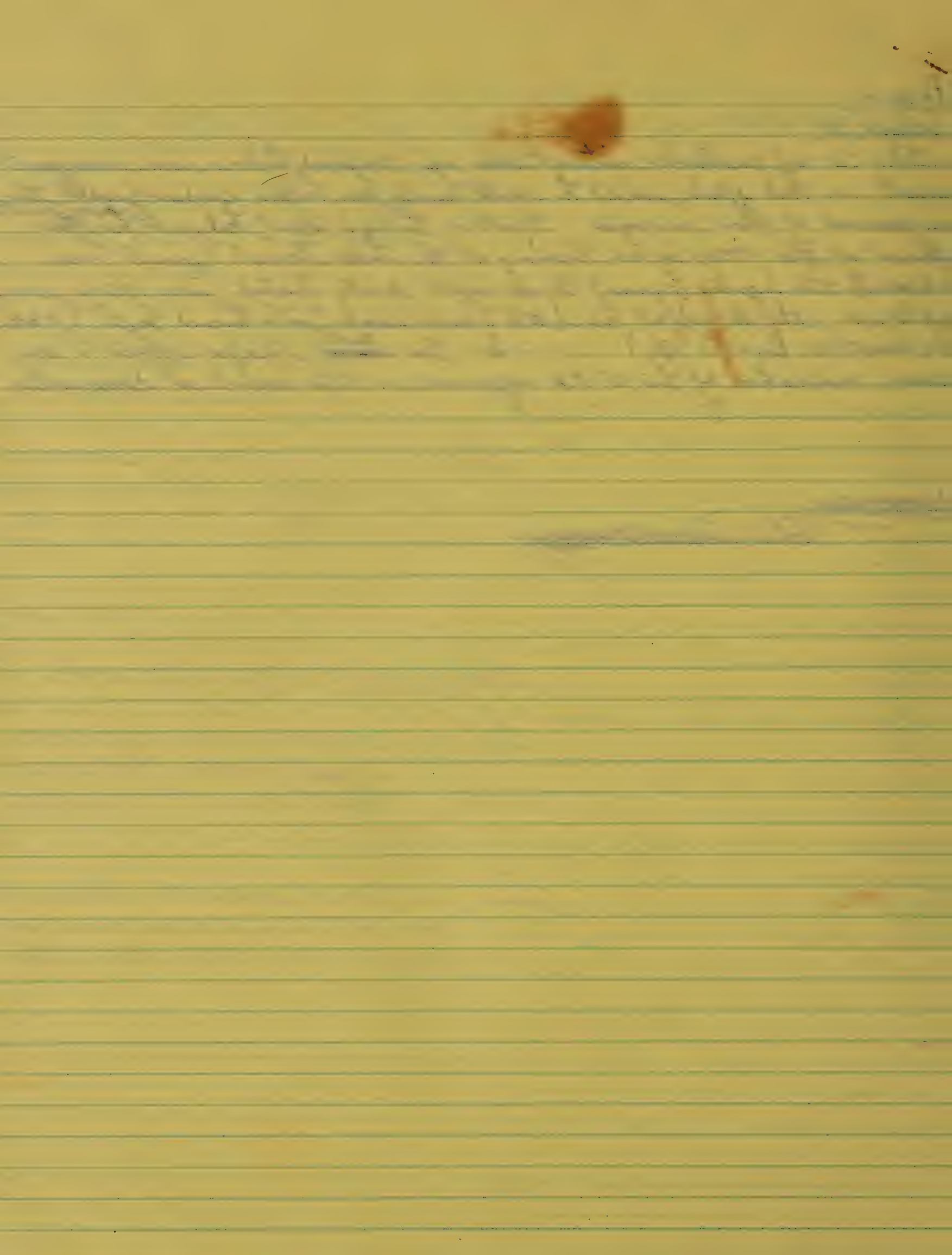
PAGE 4.

INSERT A.

This is of particular interest when one considers Ladio's own immigrant roots in New York, which he could hardly have helped comparing with the experiences of these newcomers. Further, Ladio is ^{an openly stated} about ~~making~~ ^{his} ~~the~~ ^{of this} period of the 1930's by his teaching at the Labor School) would have observed the bigotry against Asians with acute distaste. The 1930's were, after all, the decade of his little known book "The Racial Myth" (1934, Mc Graw Hill Book Co. Inc.) — ~~I~~ ^I ~~am~~ ^{could} therefore expect to see some indication of his W.P.A. experience in later work on communities.

~~INSERT B~~

~~when indicated on page~~



Documents Attached Together

<u>Document No.</u>	<u>Description of Document</u>
L11.F 81	Biography of Mr. O
L11.F 82	Chinese in Cuba
(found attached together by paper clip)	
L11.F 120	A Chinese Woman
L11.F 121	The Five Dollar Gold Piece
L11.F 122	No title
L11.F 123	Why Do the Chinese Come Here?
L11.F 124	A Full Life
L11.F 125	A Happy Mother
L11.F 125a	A Happy Mother
L11.F 126	The Shrimpers
L11.F 127	To Be or Not to Be
L11.F 128	My Life
L11.F 129	Four and One Half Hours
(found together in separate folder)	
L11.F 145	A Visit to China
L11.F 146	The Old and the New
(fastened together by paper clip)	
L11.F 153	Mother and Son
L11.F 153a	Mother and Son
(attached together by paper clip)	
L11.F 156	A Mere Boy/The Vagabond
L11.F 157	A Mere Boy/The Vagabond
(attached together by paper clip)	
L11.F 176	Gold in the Old House/The Strange Death
L11.F 179	The Four Priests/The Blood Turtle
L11.F 180	The Six Priests
(attached together by paper clip)	

Documents Attached Together (cont.)

<u>Document No.</u>	<u>Description of Document</u>
L11.F 185	A Chinese Tragedy
L11.F 186	A Chinese Tragedy
(attached together by paper clip)	
L11.F 222	No title
L11.F 223	No title
(attached together by paper clip)	

Material appearing in The Golden Mountain - Original manuscripts,

Radin file, Treganza Museum:

<u>File/#</u>	<u>Title</u>
L11.F 207	A Small Piece of Grass
L11.F 211	The Mysterious House
L11.F 196	The Ghost in the Coffin
L11.F 195	The Shadow and the Earth God
L11.F 223	A Corpse Takes a Wife
L11.F 56	The Magic Snake Wife
L11.F 30	The Ghost Wife (version 1)
L11.F 201	The Phantom Wife
L11.F 31	The Man-Eating Snake
L11.F 198	The Snake with a Man's Head
L11.F 209	Long Fingernails
L11.F 210	The Woman with the Long Tongue
L11.F 205	The Cannibal Demons
L11.F 32	The Hunter and the Snake
L11.F 33	How the Cat and the Tiger Came Into Existence
L11.F 20	The Peacock and the Crab
L11.F 35	How the Daughter-in-Law Became a Monkey
L11.F 36	Why the Cow Can No Longer Speak
L11.F 37	Why Dogs and Cats Don't Like Each Other
L11.F 38	Why Certain Fish Have Sand in Their Eyes
L11.F 39	Why Mice and Rats are Timid
L11.F 40	Why the Village Gods are Never Housed
L11.F 41	How the Term "Drinking Vinegar" Came to Mean that One is Jealous
L11.F 42	Why White Mice Mean Good Luck
L11.F 44	The Snake Who Could Not Enter Heaven
L11.F 45	The Magic Picture
L11.F 46	The Thousand League Horse
L11.F 47	The Precious Tokens
L11.F 65	The Long Lost Mother
L11.F 48	The Three Brothers Who Came From Heaven

L11.F 49 How the Kingdom of Hell Recovered Its
Inhabitants
L11.F 208 The Young Fighter
L11.F 50 ~~Shee~~ Yan Quai
L11.F 51 The Son Who Likes to Gamble
L11.F 61 The Man Who Likes Jewels
L11.F 57 The Girl With the Scar
L11.F 204 The Old Beggar
L11.F 58 The Ugly Girl
L11.F 59 The Faithful Son
L11.F 60 The Gambler With the Miraculous Nose
L11.F 53 The Teacher Who Had One Pair of Pants
L11.F 54 The Three Sons-in-Law
L11.F 55 The Loudest Drum in the World

Authors

<u>Name of Author</u>	<u>No. of Document</u>	<u>Description of Document</u>
Lee, Jon	L11.B 14	Autobiographical sketch - author
a.k.a. Jon Leyim		
Jon Y. Lee		
Jon Dee	L11.D 1	Narrative
	L11.D 3	Narrative
	L11.D 4	Narrative
	L11.D 5	Narrative
	L11.D 19	Story
	L11.D 21	Story
	L11.D 22	Story
	L11.D 24	Story
	L11.D 25	Folk-tale
	L11.E 18	Narrative
	L11.E 50	Narrative
	L11.E 52	Narrative
	L11.E 53	Story
	L11.F 1 - 9	Personal letter to Paul Radin <i>date</i>
	L11.F 21	Story
	L11.F 22	Story
	L11.F 25	Story
	L11.F 26 - 26a	Story
	L11.F 27	Story
	L11.F 28	Story
	L11.F 45	Story
	L11.F 53	Story
	L11.F 62	Story
	L11.F 63	Story
	L11.F 64a	Story
	L11.F 88	Novelette

<u>Name of Author</u>	<u>No. of Document</u>	<u>Description of Document</u>
Lee, Jon (cont.)	L11.F 89	Narrative
	L11.F 90a.	Narrative
	L11.F 91 - 91a	Story
	L11.F 92	Story
	L11.F 107	Story
	L11.F 108	Story
	L11.F 109	Story
	L11.F 112	Story
	L11.F 114 - 114a	Story
	L11.F 120	Story
	L11.F 123	Narrative
	L11.F 125 - 125a	Story
	L11.F 126	Narrative
	L11.F 127	Autobiographical sketch - author
	L11.F 128	Autobiographical sketch - author
	L11.F 129	Story
	L11.F 142	Story
	L11.F 144	Story
	L11.F 145	Narrative
	L11.F 146	Narrative
	L11.F 147	Story
	L11.F 148	Story
	L11.F 149	Story
	L11.F 151	Narrative
	L11.F 153a	Story
	L11.F 154 - 154a	Narrative
	L11.F 155	Narrative
	L11.F 157	Story
	L11.F 158	Narrative
	L11.F 161	Story
	L11.F 163	Narrative
	L11.F 164	Narrative

<u>Name of Author</u>	<u>No. of Document</u>		<u>Description of Document</u>
Lee, Jon (cont.)	L11.F	165	Narrative
	L11.F	166	Narrative
	L11.F	167	Narrative
	L11.F	168	Story
	L11.F	169	Story
	L11.F	170	Folk-tale
	L11.F	171	Folk-tale
	L11.F	172	Story
	L11.F	173	Story
	L11.F	174	Folk-tale
	L11.F	175	Story
	L11.F	176	Story
	L11.F	177	Story
	L11.F	178	Folk-tale
	L11.F	181	Folk-tale
	L11.F	182	Folk-tale
	L11.F	183	Folk-tale
	L11.F	184	Folk-tale
	L11.F	185	Story
	L11.F	186	Story
	L11.F	187	Narrative
	L11.F	189	Letter to Paul Radin <i>see p. 1</i>
	L11.F	191	Narrative
	L11.F	192	Narrative
	L11.F	193	Narrative
	L11.F	194	Folk-tale
	L11.F	195	Folk-tale
	L11.F	196	Folk-tale
	L11.F	198	Folk-tale
	L11.F	199	Folk-tale
	L11.F	201	Folk-tale
	L11.F	202	Folk-tale
	L11.F	203	Folk-tale
	L11.F	204	Folk-tale
	L11.F	205	Folk-tale
	L11.F	207	Folk-tale

<u>Name of Author</u>	<u>No. of Document</u>		<u>Description of Document</u>
Lee, Jon (cont.)	L11.F	208	Folk-tale
	L11.F	209	Folk-tale
	L11.F	210	Folk-tale
	L11.F	211	Folk-tale
	L11.F	212	Narrative
	L11.F	213	Narrative
	L11.F	214	Narrative
	L11.F	215	Narrative
	L11.F	216	Narrative
	L11.F	217	Narrative
	L11.F	218	Narrative
	L11.F	219	Story
	L11.F	221	Narrative
	L11.F	222	Narrative
	L11.F	224 - 224c	Story

Authors

<u>Name of Author</u>	<u>No. of Document</u>	<u>Description of Document</u>
Radin, Paul	L11.B 1	Radin's listing of topic material
	L11.B 2	Radin's listing of titles and identifying numbers for each title
	L11.B 3	Yautepec and Spanish verb forms
	L11.D 2	Note written by Radin
	L11.E 1	Radin's listing of Chinese customs and beliefs
	L11.E 15	Outline of selections used for <u>The Golden Mountain</u> , dated 2/23/48
	L11.E 41	Notes regarding retention of some manuscripts, date 7/7/47
	L11.F 52	Listing of 8 stories with notation of length of each
	L11.F 118 (2 pgs.)	Listing of material to be eliminated/other notations

Authors

<u>Name of Author</u>	<u>No. of Document</u>		<u>Description of Document</u>
Bun, Quai Low	L11.C	36	Narrative
	L11.C	37 & 37a	Narrative
	L11.C	38 & 38a	Narrative
	L11.C	39 & 39a	Narrative
	L11.C	40	Narrative
	L11.C	41	Narrative
Breton, Jeanne Le	L11.E	55	Story
Chu, Peter	L11.E	42	Narrative
Fitzwater, Winlow	L11.B	4a & 4b	Survey
Forth, Adolph	L11.B	16	Letter to Paul Radin
	L11.B	20	Letter to Paul Radin
Lee, M.S.	L11.F	190	Narrative
McDowell, I.P.	L11.B	13	Survey
Moy, Steven C.	L11.E	44	Narrative
Skaar	L11.A	1	Narrative
	L11.E	40b	Narrative
Stinson, Ella	L11.B	4a & 4b	Narrative
Vanze, Bert	L11.B	19	Survey/San Diego
Von Ziebold	L11.E	43b	Narrative
Wolf, Dorothy	L11.B	18	Report/Santa Rosa
Wolverton, C.R.	L11.B	14	Narrative
Wong, C.D	L11.C	13	Story

Le K...

Authors

<u>Name of Author</u>	<u>No. of Document</u>	<u>Description of Document</u>
AUTHOR UNKNOWN	L11.B 5a & 5b	Folk-tale
	L11.B 6	Story
	L11.B 7	Incomplete document. (3 pages) Classification uncertain.
	L11.B 8	Folk-tale
	L11.B 9, 9a, 9b, 9c	Narrative
	L11.B 11	Narrative
	L11.B 12 & 12a	Narrative
	L11.B 17	Narrative
	L11.B 24	Narrative
	L11.B 25	Document (1 page only). Classification uncertain.
	L11.C 14	Document (1 page only). Classification uncertain.
	L11.C 25	Narrative
	L11.C 26	Narrative
	L11.C 27	Document (1 page only). Classification uncertain.
	L11.C 28	Short story
	L11.C 29	Folk-tale
	L11.C 32	Narrative
	L11.C 33	Narrative
	L11.C 34a & 34b	Narrative
	L11.C 35	Narrative
	L11.C 42	Folk-tale
	L11.C 43	Folktale
	L11.C 44	Document (2 sheets only). Classification uncertain.
	L11.C 45	Document (1 sheet only). Classification uncertain.
	L11.C 46	Narrative

Authors

<u>Name of Author</u>	<u>No. of Document</u>	<u>Description of Document</u>
AUTHOR UNKNOWN (cont.)	L11.D 1	Narrative
	L11.D 6	Narrative
	L11.D 7	Story
	L11.D 8	Folk-tale
	L11.D 9	Story
	L11.D 10	Story
	L11.D 11	Document (1 sheet only). Classification uncertain.
	L11.D 12	Document incomplete. 5 sheets. Classification unknown.
	L11.D 13	Document incomplete. 3 sheets. Classification unknown.
	L11.D 14	Document incomplete. 1 sheet. Classification unknown.
	L11.D 15	Story
	L11.D 16	Story
	L11.D 17	Document incomplete. 1 sheet.
	L11.D 18	Story
	L11.D 20	Story
	L11.D 23	Story
	L11.D 27	Document incomplete. (2 pages). Classifi- cation unknown.
	L11.D 28	Document incomplete (1 sheet). Classifi- cation unknown.
	L11.E 2	Narrative
	L11.E 3	Story
	L11.E 4	Story - folk-tale
	L11.E 5	Story - folk-tale
	L11.E 6	Story - folk-tale

Authors

<u>Name of Author</u>	<u>No. of Document</u>		<u>Description of Document</u>
AUTHOR UNKNOWN (cont.)	L11.E	7	Story - folk-tale
	L11.E	8	Story - folk-tale
	L11.E	9	Story - folk-tale
	L11.E	10	Story - folk-tale
	L11.E	11	Story - folk-tale
	L11.E	12	Story - folk-tale
	L11.E	14	Story - folk-tale
	L11.E	16	Story
	L11.E	17	Narrative
	L11.E	21	Story
	L11.E	22	Story
	L11.E	23	Miscellaneous notes
	L11.E	40a	Narrative
	L11.E	43a	Narrative
	L11.E	44	Narrative
	L11.E	45	Narrative
	L11.E	46	Story
	L11.E	47	Narrative
	L11.E	48	Story
	L11.E	49	Story
	L11.E	51	Story
	L11.E	54	Narrative
	L11.E	60	Narrative
	L11.E	70	Narrative
	L11.E	72	Medical release from Brandeis Health Project
	L11.F	11	Bank Note, 100 Yen
	L11.F	12	Bank Note, 100 Yen
	L11.F	13	Narrative
	L11.F	14	Narrative
	L11.F	15	Poetry
	L11.F	20	Folk-tale
	L11.F	23	Document incomplete. 9 pages. Classification unknown.

Authors

<u>Name of Author</u>	<u>No. of Document</u>	<u>Description of Document</u>
AUTHOR UNKNOWN (cont.)	L11.F 24	Document incomplete. 1 page. Classification unknown.
	L11.F 29	Document incomplete. 1 page. Classification unknown.
	L11.F 30 & 30a	Folk-tale
	L11.F 31 & 31a	Folk-tale
	L11.F 32 7 32a	Folk-tale
	L11.F 33	Folk-tale
	L11.F 34	Folk-tale
	L11.F 35	Folk-tale
	L11.F 36	Folk-tale
	L11.F 37	Folk-tale
	L11.F 38	Folk-tale
	L11.F 39	Folk-tale
	L11.F 40	Folk-tale
	L11.F 41	Folk-tale
	L11.F 42	Folk-tale
	L11.F 43	Folk-tale
	L11.F 44 & 44a	Folk-tale
	L11.F 45 & 45a	Folk-tale
	L11.F 46	Folk-tale
	L11.F 47	Folk-tale
	L11.F 48	Folk-tale
	L11.F 49	Folk-tale
	L11.F 50	Folk-tale
	L11.F 51	Folk-tale
	L11.F 53a	Folk-tale
	L11.F 54	Folk-tale
	L11.F 55	Folk-tale
	L11.F 56 & 56a	Folk-tale
	L11.F 57	Folk-tale
	L11.F 58	Folk-tale
	L11.F 59	Folk-tale
	L11.F 60	Folk-tale

Authors

<u>Name of Author</u>	<u>No. of Document</u>		<u>Description of Document</u>
AUTHOR UNKNOWN (cont.)	L11.F	61	Folk-tale
	L11.F	63a	Story
	L11.F	64 - 64b	Story
	L11.F	65	Story
	L11.F	68	Story
	L11.F	69	Story
	L11.F	77	Narrative
	L11.F	82	Narrative
	L11.F	90 - 90b	Narrative
	L11.F	96	Narrative
	L11.F	97	Narrative
	L11.F	110	Narrative
	L11.F	111	Story
	L11.F	113	Story
	L11.F	115	Narrative
	L11.F	116	Story
	L11.F	117	Story
	L11.F	119	Folk-tale
	L11.F	121	Story
	L11.F	122	Folk-tale
	L11.F	124	Narrative
	L11.F	143	Story
	L11.F	153	Story
	L11.F	159b	Document incomplete. 8 pages. Classification unknown.
	L11.F	160	Document incomplete. 8 pages. Classification unknown.
	L11.F	162	Document incomplete. 1 page. Classification unknown.
	L11.F	179	Story
	L11.F	180	Folk-tale
	L11.F	188	Narrative
	L11.F	197	Folk-tale

Authors

<u>Name of Author</u>	<u>No. of Document</u>	<u>Description of Document</u>
AUTHOR UNKNOWN (cont.)	L11.F 200	Document incomplete. 2 pages. Classification unknown.
	L11.F 206	Folk-tale
	L11.F 220	Story
	L11.F 223	Folk-tale

Biographies

<u>Name of Fieldworker</u>	<u>Sex</u>	<u>No. of Document</u>		<u>Informant</u>
Bunn, F.	Un.	L11.C	1	Mr. Ng
		L11.C	2	Mr. Jing
		L11.C	3	Mr. Quong
		L11.E	30	Not named - born 1911
		L11.E	31	Mr. X
		L11.E	32	Mr. X - born 1880
		L11.E	33	Mrs. Chan - born 1889
		L11.E	34	Mr. D. Yee - born 1904
		L11.E	35	Mr. Woo - born 1896
		L11.E	36	Mr. X - born 1875
		L11.E	37	Mr. X - born 1905
		L11.E	38	Mr. X - born 1875
		L11.E	39	Mr. X - born 1878

Biographies

<u>Name of Fieldworker</u>	<u>Sex</u>	<u>No. of Document</u>	<u>Informant</u>
Lee, Jon	Male	L11.F 141	Mr. X
a.k.a. Jon Leyim		L11.F 150	Not named,
Jon Y. Lee			male, born 1915
Jon Bee		L11.F 152-	Not named, male
		152a.	
		L11.F 156	Not named, male
		L11.F 159-	Not named, female
		159a-	
		159b	

Biographies

<u>Name of Fieldworker</u>	<u>Sex</u>	<u>No. of Document</u>		<u>Informant</u>
Moy, Steven C.	Male	L11.C	4	Mr. Foo - born 1860
		L11.C	6	Mr. Tien - born 1883
		L11.C	7	Mr. Huye - born 1888
		L11.C	8	Mr. Nee - born 1873
		L11.C	9	Mr. Hong - born 1892
		L11.C	10	Mr. Nei - born 1882
		L11.C	11	Mr. Dee - born 1885
		L11.C	12	Mr. Tsing - born 1885

Biographies

<u>NAME AND SEX OF FIELDWORKER</u> <u>NOT INDICATED</u>	<u>No. of Document</u>	<u>Informant</u>
	L11.B 21	Chang Ley - born 1904
	L11.B 22	Howard Tom - born 1901
	L11.B 23	Frank H. Chew - born 1876
	L11.C 5	Dr. Foo - born 1858
	L11.C 15 - 15a	Mr. X
	L11.C 16	Mr. X - born 1882
	L11.C 17	Dr. F - 1858
	L11.C 18	Mr. Dei - born 1885
	L11.C 19	Mr. J - born 1889
	L11.C 21	Mr. Jung - born 1886
	L11.C 22	Mr. N - born 1904
	L11.C 23	Mr. Nu - born 1873
	L11.C 24	Yung Feng Sung
	L11.C 30	Not named - male
	L11.C 31	Not named - female
	L11.C 47	Mr. Ging - born 1877
	L11.E 13	Mr. Ging
	L11.E 19	Mr. Y - born 1905
	L11.E 20	Chan Quong - born 1860

Biographies

<u>NAME AND SEX OF FIELDWORKER</u> <u>NOT INDICATED (cont.)</u>	<u>No. of Document</u>	<u>Informant</u>
	L11.E 26	Reverend Daniel Wu- born 1883
	L11.E 56	Not named (partial, one page)
	L11.E 57	Mr. Wong (partial, one page)
	L11.E 58	Not named - male
	L11.E 59	Chan, May
	L11.E 61	Mr. L
	L11.E 62	Mr. L
	L11.E 63	Not named - male
	L11.E 64	Mr. Yee
	L11.E 65	Not named - male, born 1894
	L11.E 66	Not named - male, born 1867
	L11.E 67	Not named - born 1868
	L11.E 68	Not named - male, born 1900
	L11.E 69	Not named - male, born 1872
	L11.E 71	Mr. X - born 1885
	L11.F 16	Mr. Mai - born 1882
	L11.F 17	Wong, Ching - male
	L11.F 18	Mr. C
	L11.F 19	Sheln, Thuen - born 1885
	L11.F 66	Not named - female, born 1900
	L11.F 67	V. - male, born 1881
	L11.F 71	Frank H. Chow - L.A
	L11.F 73	Not named - male, born 1914

Biographies

<u>NAME AND SEX OF FIELDWORKER</u>	<u>No. of Document</u>		<u>Informant</u>
<u>NOT INDICATED</u>			
	L11.F	74	Yu Ah Tye
	L11.F	75	Mr. Chu - born 1871
	L11.F	76	Mr. Bock - born 1848
	L11.F	78	Mr. A.A. - born 1867
	L11.F	79	Mr. Jung - born 1849
	L11.F	80	L. - born 1870
	L11.F	81	O. - born 1860
	L11.F	83	May - female
	L11.F	84	W. - born 1882
	L11.F	85	Ming - born 1905
	L11.F	86	Mr. & Mrs. Y. - Santa Clara Valley
	L11.F	87	Lee Hong
	L11.F	93	Mr. A
	L11.F	94	M.W. - male
	L11.F	95	J. - born 1878
	L11.F	98	Tong
	L11.F	99	M. - male
	L11.F	100	Miss L - born 1915
	L11.F	101	B. - born 1885
	L11.F	102	W. - born 1898
	L11.F	103	M. - male
	L11.F	104	L.K. - male, born 1866
	L11.F	105	Not named - male (autobiography)
	L11.F	106	Chu, Yuin
	L11.F	130	Lee -born 1907
	L11.F	131	Mr. Hong - born 1892
	L11.F	132	Q. - born 1881
	L11.F	133	Mr. Lum - born 1860

Biographies

<u>NAME AND SEX OF FIELDWORKER</u> <u>NOT INDICATED</u>	<u>No. of Document</u>	<u>Informant</u>
L11.F	134	Mr. Foo - born 1860
L11.F	135	Mr. Teen - born 1883
L11.F	136	Not named - female, born 1898
L11.F	137	Mr. Wu - born 1883
L11.F	138	Tso Ten Taam - born 1905
L11.F	139	Katherine -
L11.F	140	Mr. Ung

PETITION FOR GRADE CHANGE—REPORT OF MAKE-UP OF INCOMPLETE

(NOT TO BE USED FOR RETROACTIVE WITHDRAWAL)

745-424

D

STUDENT: COMPLETE THIS PORTION. PLEASE PRINT OR TYPE.
CAREFULLY READ INSTRUCTIONS ON REVERSE.

STUDENT NUMBER

568745424

1-9

NAME (LAST FIRST MIDDLE)

FAST WOLF MARY F

10-29

1446 9th Avenue

STREET ADDRESS

APT. NO.

San Francisco, CA 94122

CITY

STATE

ZIP

SEMESTER COURSE TAKEN

YEAR

SPRING

88

30-35

36-37

SUBJECT

COURSE NO.

SEC.

UNITS

COURSE TITLE

ANTH 899 01 02 INDEPENDENT STUDY

38-41

42-44

45-46

47-48

49-67

TYPE OF ACTION REQUESTED:

☒ Make-up of Incomplete. Date work submitted to instructor: 11-9-88

☐ Grade Change. Previous grade: Reason for request:

ACTION BY INSTRUCTOR:

☒ Approved. New grade:

A ☐ + (PLUS)
☐ - (MINUS)
☒ (NEITHER)

Rena W.

Signature

NOV 15, 88

Date

☐ Denied.

Comments:

ACTION BY DEPARTMENT CHAIR:

☒ Approved.

Dr. Pahl

Signature

11.15.88

Date

☐ Denied.

Comments:

FOR OFFICE USE ONLY.

PREV. NEW DATE RECORDED
MO DAY YR.
1 20 88
68-70 71-73 74-79

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— KEY PUNCH
BLUE — STUDENT

CAREFULLY READ INSTRUCTIONS ON REVERSE.

THIS FORM IS NOT TO BE USED FOR RETROACTIVE WITHDRAWAL.

[illegible]

REPORT OF MAKE-UP OF INCOMPLETE

1. When agreed-upon make-up work is completed, fill out the top portion of the form enclosed by the bold outline, and submit the form and the required work to the instructor.
2. The instructor will insert a grade in the appropriate space, sign, and date the form.
3. It is the responsibility of the student to pick up the form from the instructor, process the form through the department chair, and deliver the form to Student Services (Adm 253). Neither the instructor nor the department chair will forward the Report of Make-Up of Incomplete for further processing.
4. The student will be notified by mail that her or his permanent record is being changed to reflect the assigned grade.

PLEASE NOTE: Plus/minus grades cannot be awarded for courses taken before Spring 1979.

DATE RECORDED _____

WEM

